THE LATTER-DAY SAINTS'

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"The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge" (PROVERBS 18: 15).

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THRIFT AND ECONOMY.

ADDRESS AT THE EIGHTY-EIGHTH ANNUAL CONFERENCE OF THE CHURCH, SALT LAKE CITY, APRIL 5TH, 1918, BY PRESIDENT JOSEPH F. SMITH.

I FEEL very thankful, beyond my words for expression, to have the privilege that I have of meeting with you this morning, and I am delighted to see the number who are assembled here at the opening session of this Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I feel to thank you for your presence here this morning, for to me it is an evidence of your interest in the great cause in which we are engaged. I feel that the spirit of the gospel, which is the Spirit of the Lord, will accompany us through the sessions of this conference as an evidence of the faith, good desire, and faithfulness of those who have assembled this morning and who will continue to meet with us through the sessions.

It is an unusual thing for me to attempt to make any apology for myself, but I am in a condition of health just at this time which may prevent me from taking as active a part at this session of our conference as I have usually taken. I hope there is nothing very serious the matter with me, more especially regarding my faith in the work of the Lord and my love of God's truth. I may have physical ailments, but it appears to me that my spiritual status not only remains steadfast as in times past, but is developing, growing, becoming more thoroughly established in the faith of the gospel, in the love of truth, and in a desire to devote all the energy, time, wisdom and ability the Lord may give me to advance His cause in the earth and to help all I can to build up Zion in these latter days.

I have many things on my mind that I would like to refer to,

but I feel that it would be wisdom for me to leave the heft of the speaking to my brethren, this morning. However, I wish to mention some things which I think should be brought to the attention of our people throughout the length and breadth of the land; and I will simply refer to a few things for a moment or two in order that they may serve as a text, perhaps, for some others who may succeed me in speaking to you. In the good old days of President Young, the doctrine of self-sustenance, of home manufactures, of local providence in all things necessary to sustain the people of God and the inhabitants of this intermountain region, were subjects that were dealt upon very much, and, although a little old, are still new and deserving the attention of the Latter-day Saints especially, and not only Latter-day Saints, but all the people of this intermountain country. In early days we sought to be content and to be happy by using those things which we could, as far as possible, produce at home. The conditions of those days made it necessary for us to be economical, and for us to make an effort on our part to provide everything as far as possible by our own energy and skill, that we needed. But we have advanced in wealth; money has become easier to get and more plentiful; transportation across the deserts and from distant parts of our country has become easy, and it has become so simple and so easy to buy the shoddy, which is a few cents less per yard, or piece, which is manufactured in great factories in the East or in Europe, by labor which is compensated for at the least possible wages, and shipped easily to this country, that we prefer to patronize the laborers that are afar off to patronizing those who are in our own midst and who would be depending upon the patronage of the people of this mountainous country, to support them in their labors. We have sought to manufacture clothing in our Provo Woolen Mills and in other of our factories that have been from time to time established in the early days, but the goods that have been manufactured in Provo, which surpassed very far in real value the imported articles of a similar kind, because they were made of whole wool, had to seek a market in New York and San Francisco, and in Europe, because the people at home would not patronize home-made goods. Why? Because they could not be made quite as cheap as imported shoddy! These are facts, for I have been associated with this factory somewhat in years past, and I know whereof I speak. It is an easy matter now to get a great many things from the East, and from the West, and pay our money out for them, which we ought to produce at home; and there are a great many things brought into our country that we purchase with our money that we do not need at all, and which ought never to be imported for the use of Latter-day Saints.

No Latter-day Saint has any use for tobacco in any form, and yet many thousands of dollars are paid out annually for this

noxious weed which is grown in the South, manufactured in the South and shipped here, of course, for the money it takes away and otherwise merely to do you harm, and absolutely no good. It was surprising to me to learn that we actually ship eggs by the ton from various distant States into Utah. It appears to me that it is really a shame and a disgrace to our credit and good name, that the people of this intermountain region, the farmers, the ranchers, the home-makers, and home-dwellers, cannot raise poultry enough to supply themselves and the market at home with eggs and chickens, instead of having to import them from abroad. Why cannot we make our own butter and our own cheese at home? Why would not these industries pay our own people as well as they would pay or profit others? Surely they would, if our people would be as loyal in supporting them in their labors and in their manufactures as we are loyal to those that are far away.

The matter has been called to our attention of late that we are importing a great deal more into Utah and into the principal cities of Utah than we are exporting abroad. We are allowing our fruit year after year to rot on the ground by the ton, if not by the hundreds of tons, when a few years ago we were sufficiently interested in home-preservation and home production that we would dry some of our peaches and some of our apples that are now going to waste, for winter use and for transportation abroad. We have quit it. Scarcely any one will dry a peach now. I have been trying, year after year, to get a few dried peaches to help eke out my provender during the winter season for my family; and there is nowhere that I can get good dried peaches in Utah, and yet they are wasting by the hundreds of tons, by the thousands of dollars' worth, because they are not taken care of properly. This is wrong. We should adopt the rule to live within our means, and attempt, at least, again to save the products of the soil, the products of our herds, and of our flocks, import as little as possible, and supply as much as we possibly can for our own support, and for exportation.

We have been having the doctrine of economy thrust down our throats for all it is worth recently, to such an extent that we scarcely know sometimes where we are. A poor man will go to the store to get twenty-five or fifty pounds of flour, and the storekeeper will compel him to buy at least twenty-five or fifty pounds of some other material that he does not want or need, or know what to do with, if he had it, and he is compelled to buy it or go without the flour. That is a strange kind of economy for the poor people. A poor man goes to the store and says, "I want twenty-five pounds of flour." "All right, you have got to buy twenty-five pounds of bran or of something else," which he does not need, and pay a good deal more for it, before he can get his flour. What? The poor man under the necessity, when he must have a little

flour for bread—and he cannot afford to go to the bakers to get it, because they have raised so high on their prices that he cannot afford to go there to buy bread—and he must get the flour and let his wife bake it, but he is told that he cannot have flour unless he will buy at least one and one-fourth more material of one kind or another of greater cost to him than the flour will be.

It would be a mighty good thing if every farmer, gardener, owner of an orchard or a hennery, or a flock of sheep, or any other means of subsistence in the land, would provide for themselves everything that they need at home, and not go to the stores at all unless the store-keepers would treat them fairly. I have no fault to find with stores nor with the keepers of them. They are necessary in their spheres of business. But I would not go to a store to get what I did not need, nor what I could produce for myself; there are many things people can do without with profit to themselves.

Whom am I finding fault with? I do not want to find fault with anybody, nor with anybody's methods of economy. I am not doing this in the spirit of fault-finding. I am saying what I am, in the spirit that we should provide for ourselves, so that we shall not be dependent upon imported goods, more especially dependent for flour imported from abroad instead of producing flour at home and to transport abroad. Utah, by its irrigation system, can almost beat the world in raising more bushels of wheat to the acre than can be raised anywhere else.

Now, I wanted at least to say this much to you, that we ought not to spend our means in importing into our country things we can raise at home; and surely not those things that are injurious, nauseating and hurtful to life. We ought to let them alone. I do not believe that it is really necessary for the Latter-day Saints to import tea and coffee into Utah. I believe they could makeshift with something more simple, something less injurious, perhaps, than these things that are more or less stimulating and not nourishing, the effects of which are more injurious than beneficial.

I wish to say this, there is not a feeling in my soul or any fibre of my being that is disloyal to the Government of the United States or to the desire that we have in our souls to maintain the principles of individual and National liberty, justice and freedom, that have been established in the Constitution of our Country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberties, and justly recognize and equally preserve and defend the rights, freedom and liberty of their neighbors and of their fellow beings—and of all of God's creatures. I believe that the Constitution of

the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it, and I believe it ought to be most sacredly preserved. It is worthy of the defense of, and should be upheld by, all the people of our land. I cannot say that I endorse always some of the acts of the leading men. Now, the Lord bless you.

I had prepared a few items that I wanted to name. I am going to depart from my intended rule this morning, and finish while I am on my feet. It may be a source of information to the Latter-day Saints, at least, and will be gratifying to them to know in some measure what has become of their tithes and of their offerings which have been handled by the bishops of the Church, and which have come into the office of the Presiding Bishopric, where the strictest possible accounts have been kept of them. I have had the Bishop's office jot down for me a few items that I will take the liberty, since I am on my feet, and am stronger than I thought I would be, to read to you:

There have been expended in the stakes and wards for local purposes, of the tithes, in 1917, divided among all the local organizations of the Church, $751,978.00.

Expended for the maintenance and upkeep of temples, including repairs on the St. George and Logan temples, which latter suffered considerable loss by fire during the same year, $111,036.00.

Expended on the construction of the Cardston and Hawaiian temples, during 1917, $126,745.00.

Expended for the maintenance and operation of the Church schools, 1917, $368,028.00.

Expended for charitable purposes, including hospitals, $320,963.00.

Expended for mission purposes, including the erection of mission houses and chapels, $335,861.00.

Expended for the completion of the new Church Office Building, 1917, $154,878.00.

Tithe-payers that we have on record number 87,663.

People who paid fast offerings during 1917 number 47,820.

Wards and independent branches number 839.

Number of stakes, 75.

Number of missions, 22.

The birth-rate among the Latter-day Saints is 37 to each 1,000 Church members.

The marriage rate is 17 to each 1,000 Church members.

The death rate is 8.1 to each 1,000 Church members.

There are 33 widows to each 1,000 Church members. There are 7 widowers to each 1,000 Church members. If they are not too old they ought to get married again.

The divorced after temple marriage are 80 persons.

The divorced after civil marriage, 101 persons. That will

prove to you, I judge, that a Church marriage is very much stronger and more binding than a civil marriage.

Families among the Latter-day Saints who own their own homes, 80 per cent. I suppose that is not confined altogether to Utah. That is for the Church.

Since our last conference, the following changes have taken place among the presidents of stakes, presidents of missions, etc.:

Bear River Stake, Peter M. Hansen, appointed to succeed Milton H. Welling.

Montpelier Stake, formerly a part of Bear Lake Stake, Edward C. Rich appointed president.

Bear Lake Stake, William L. Rich appointed to succeed Joseph R. Shepherd.

Nebo Stake, Joseph Reece succeeded the late Jonathan S. Page, Jr., who recently passed away.

Samoan Mission, Ernest Wright has been released and Willard A. Keith appointed to succeed him as president.

The following bishops have passed away: Lars P. Nielson of the Ovid ward, Bear Lake stake; Charles L. M. Milne, Union ward, Jordan stake, and Robert McQuarrie, of the Ogden Second ward, Weber stake.

The following brethren laboring in the mission field have passed away: Arnold Joseph Knnzler, Rosetta, Utah, died in the Central States Mission, at Springfield, Mo., October 8th, 1917, of typhoid fever; Joseph F. Seely, Mount Pleasant, Utah, died in the Central States Mission, March 29th, 1918, of heart failure.

TESTIMONIES BY OUR READERS.

I HAVE received a testimony of what the gospel is. Since I became a member of the Church the Spirit of God has been with me and helped me to be obedient and to keep the covenants which I have made with my heavenly Father. Many of my companions cannot realize that there is a God above, who has always shown His love toward them. They seem to be so ignorant and have no thought for the welfare of their souls.

As Latter-day Saints we must remember the responsibility that rests upon us to refrain from evil and to show our love toward all. Let us fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil.

I know for a surety that the gospel of Jesus Christ has been restored again upon the earth, and that Joseph Smith was an instrument in His hands in bringing it back. Let us strive to do all that God has commanded us, in order that, when we have finished our work here upon the earth, we may be numbered with our loved ones who have gone before us to the heavenly home beyond the veil.

Quetta, Baluchistan, India. W. MARCH.

Brother W. E. Attwood, of the Croyden branch, London conference, writes:

"I know that Joseph Smith was a true Prophet of the Living God, and that the doctrines set forth by him and those who have succeeded him, are the teachings of Christ Himself. How do I know this?

"How did Peter know that Jesus was the Christ? Jesus told him, 'Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'

"Through the same medium do I, a humble member of Christ's Church, to-day know that the Church of Jesus Christ of Latter-day Saints is the Church established by Christ Himself. How are we to gain such a testimony as that I have given above? The Scriptures say, 'Seek and ye shall find. Knock and it shall be opened unto you.'

President Joseph S. Nelson, in the *Star*, March 7th, 1918, gives some of the characteristics that make the Latter-day Saints known from any other people. I will give a personal experience to prove this. One Sunday afternoon, while on my way to Sunday-school, I saw two young men approaching me. My eyes became fixed on them, and the thought came to my mind that these were two elders sent to address us that evening, and the nearer we came to each other, the more convinced I felt that this was so. And so it turned out to be. I had never seen either of them before, yet I had a feeling that I knew that they were elders of the Church. Their names were Elder Walton E. Bodily and Elder David Bennion, and they were from the Nottingham and Newcastle conferences respectively, and visitors to London. I have heard elders quote similar experiences, but this was my own experience."

GOOD COUNSEL

In a letter to the *Star*, dated Glasgow, May 30th, 1918, Brother A. B. McGowan directs a word of admonition to the saints in the British mission, and especially the elders, lady missionaries, and others engaged in the work in the Lord's vineyard. He expresses the hope that the saints generally will endeavor to live so that strangers who come in our midst will be impressed by our conduct. To the lady missionaries he says: "Be not afraid to deliver your tracts. God will watch over you, and when you are questioned about the principles of the gospel, He will inspire you to say that which will benefit the hearers." To the local elders he says, "Push forward this grand and glorious work; visit the poor, administer to the sick, and always give good counsel. Above all, let harmony and love always be with you."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 20, 1918.

EDITORIAL

THE WORD OF WISDOM.

GENERALLY, when we speak of the Revelation known as the "Word of Wisdom," we think of that part of it which enjoins abstinence from intoxicants, such as beer, wine, brandy, and all the rest of them, and from narcotics, such as tobacco, tea, coffee, etc. And this is perfectly correct. That Revelation, in the first place, directs our attention to the injurious effects of indulgence in those things. They are, as the Lord says, not good for man.

But the Word of Wisdom is much more comprehensive and covers a wider ground than that occupied by intoxicants and narcotics. It deals generally with the proper mode of living and gives rules by the observance of which we may have bodily health, vigor of mind, and moral strength. It tells us not only what to abstain from, but also what to use for nourishment. It recommends temperance in all things, and a life in conformity with the laws of nature. This phase of the Revelation must not be overlooked.

We often say that health is the greatest blessing a mortal can enjoy, but sometimes we forget that we, ourselves, are breaking down our bodies and bringing sickness and infirmities upon us by violating the laws of health, either because of ignorance, or because we lack the necessary strength of character to observe them. By giving this Revelation God teaches us the fundamental rules of living so that we may enjoy life to a good old age and not fall a prey to diseases that prevail in a sin-stained world.

The Word of Wisdom was given at a time when scientists as well as other mortals were almost totally ignorant of the value of the rules it contains. It was given at a time when the consumption of meat in great quantities was considered necessary for the maintenance of the human body in vigor and strength; when beer and wine were thought to be nourishing beverages, and when but little attention was paid to cleanliness in habits and temperance in all things. It came at a time when blood-letting was still considered a means of preserving life, and when many absurd notions and practices were common, on the advice of the wise and learned. But since then, the science of hygiene has advanced with wonderful strides, and it has given the fullest endorsement to the truths revealed in the Word of Wisdom.

To-day the most advanced thought condemns intoxicants as a

curse, and drunkenness as the worst enemy of mankind. It brands the use of tobacco as an injurious, filthy habit; and it warns against the use of "hot drinks" because of their bad effects upon the nervous system and the digestive organs. And advanced scientists go still farther in their endorsement of this Revelation. They warn against eating too much meat, and recommend a diet consisting principally of ingredients from the vegetable kingdom, as does the Word of Wisdom.

Recently, a Danish scientist, Dr. Hindhede, gave a lecture in which he pointed out that it is folly, in a time of scarcity, to give grain and potatoes to animals and then eat them in the form of meat, because it is a sheer waste of resources. By that process, he said, we lose an enormous quantity of food, for the animals return only from five to twenty per cent. of the nutriment contained in the grain or vegetables they consume; the other eighty to ninety-five per cent. they use themselves for the production of heat and maintenance.

Dr. Hindhede went on to say that the simplest food is the most nourishing and health-giving. Already Diogenes, the Greek cynic who lived in the fourth century before our era, made the observation that the Greeks became weaklings when they tried to "build themselves up of the flesh of oxen and swine," and this is fully proved. The Danish scientist quoted claimed that if the soil of the Scandinavian countries were fully utilized for the cultivation of grain, potatoes, and vegetables, Sweden would be capable of maintaining twenty-five million inhabitants, Denmark seventeen, Norway five, and Finland eight, and the rest of the world a population in proportion to these. Try, then, for a moment to realize what an immense number of God's children could find a comfortable home on this earth, if they would observe the Word of Wisdom relating to temperance in the consumption of meat and a diet more in harmony with the laws of nature. If we could realize this, we might understand the importance of the Word of Wisdom and why it was given.

Recently, American newspapers have reported the death of a man whose experience in life may be quoted in confirmation of the truth of the observations just made. He died, according to the reports, January 19th, this year, at the advanced age of one hundred and nineteen years, and was, it seems, up to the very last in possession of good health and mental vigor.

In a case of that kind it is interesting to know that he attributed his extended lease on life to his temperate habits. Not long before his death he told a friend—so the papers report—that for the last forty years he had not eaten meat except some chicken, occasionally. He never took tea or coffee, and never used tobacco or intoxicants in any form. He never ate cakes or pastry. He was fond of rye bread, curdled milk, potatoes, beans, and peas.

There was another item in his habits which may have been of

equal importance with the diet. He had never, he said, desecrated the Sabbath by making it a work-day, and he had worked hard as a blacksmith the other days of the week.

The name of this remarkable character was Lazarus Finkelstein. He was born in Russian Poland, and came to Chicago thirty-six years ago. He had never been sick, it is said, until a week before his death. In his case the observance of the rules laid down in the Word of Wisdom, was fully rewarded, and there is no doubt that everyone who will keep it will be benefited thereby.

The Word of Wisdom is a Revelation which we should observe ourselves and teach to our children. It is not hard to obey. It offers us both material and spiritual blessings, and it has been tested and found true in every particular. We may say that if the Prophet Joseph had given to the world no other Revelation than this, his claim to divine inspiration would have been fully established, and history is justified in recording his name on one of the prominent pages occupied by the benefactors of mankind.

J. M. S.

MAN CANNOT EXALT HIMSELF.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

The Scriptures inform us that, prior to his transgression in Eden, Adam held direct and personal communion with God: and that one of the immediate consequences of his fall, which was brought about through disobedience, was his forfeiture of that exalted association. He was shut out from the presence of God, and though he heard the Divine Voice, he no longer was permitted to behold the Presence of the Lord. This banishment was to the man spiritual death; and its infliction brought into effect the predicted penalty, that in the day of his sin he would surely die (See Gen. 2: 17; Pearl of Great Price, Moses 3: 17).

Through partaking of food unsuited to their condition and against which they had been specifically forewarned, the man and his wife became subject to physical degeneracy; and, eventually, as Satan the arch-tempter had foreseen, both the man and the woman had to suffer bodily death. Their offspring were directly affected by the hereditary enthrallment, to which Abel fell a victim even during the life-time of his parents.

Death came into the world through sin; the imperfections and frailties incident to mortal state are conducive to sin; and man is prone, in an inexcusable degree, to yield readily thereto. So general is sin operative in the world that the wise comment of the ancient preacher stands unchallenged: "There is not a just man upon earth, that doeth good and sinneth not" (Eccles. 7:20). And the admonitory precept given by John the Apostle has lost none

of its inspired forcefulness with time: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I. John 1: 8).

This sinful and fallen condition of mankind and the universal infliction of death, are dominant elements of Satan's diabolical scheme to subdue the embodied spirits whom he, as the rebellious Son of the Morning, had failed to draw to his standard in the conflict of primeval hosts (Rev. 12: 7-9; Isa. 14: 12; Doc. and Cov. 29: 36-38, and 76: 25-27). God provided a way by which His spirit-children would become embodied as a means of advancement; Satan introduced degeneracy and death in an attempt to thwart the Divine purpose.

Death may claim its victims in infancy or youth, in the period of life's prime or when the snows of age have settled heavily upon the venerable head; it may come through disease or accident, by violence, or by what we call natural causes; but come it must, as Satan well knows; and in that knowledge lies his present though but temporary triumph. But the ways of God, as they ever have been and ever shall be, are infinitely more potent than the deepest designs of men or devils; and the Satanic machinations to make death perpetual and supreme were foreseen and provided against even before the first man had been clothed in flesh. The atonement wrought by Jesus Christ was ordained to overcome death, and to provide a means of ransom from sin and consequent deliverance from the dominion of Satan.

As the natural and inevitable penalty incident to Adam's fall came upon the race through individual transgression, it would be manifestly unjust and therefore impossible as part of the Divine plan to make all men suffer the results thereof without provision for emancipation. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: * * * Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5: 12, 18). And further: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I. Cor. 15: 21, 22; see further Book of Mormon, Mosiah 3: 11, 12).

Without assistance from some power supreme to his own, fallen man would remain eternally in his state of spiritual banishment from the presence of God. He is tainted and defiled through sin; and though he must pass the gates of death, that change from the embodied to the disembodied state cannot consistently be regarded as a means of ransom from the effect of transgression. We find in nature an analogy applicable to our present demonstration; though in its use the present writer claims no credit for originality.

The lifeless mineral, belonging to the lowest of the "three kingdoms," may grow big through accretion of substance, and

may attain relative perfection of structure and form, as in the crystal. But, though placed in the most favorable environment, no mineral particle unassisted by the power incident to life can become part of a higher organism such as the plant. The living plant, however, may reach down to the mineral plane, and by absorption and assimilation make the mineral part of its own organic tissue. So the plant, though of itself utterly powerless to attain the yet higher plane of animal tissue, may be assimilated by the animal and become part thereof. And so with respect to either plant or animal substance becoming a constituent of human tissue.

So for the advancement of man from his present fallen state to the higher condition of spiritual life, a power greater than his own is requisite. Through the operation of laws obtaining in the spiritual world man may be reached and lifted; himself he cannot exalt. A Redeemer and Savior is essential to the accomplishment of the Father's plan, which is "to bring to pass the immortality and eternal life of man" (Moses 1: 39); and that Redeemer and Savior is Jesus the Christ, beside whom there is and can be no other.

A LETTER TO A MISSIONARY.

Elder Arthur D. Evans, of the Irish conference, sends to the *Star* the subjoined extract from a letter written to him by his father:

Not only now, but in olden times there were many who could not comprehend certain truths which were absolutely easy and simple of understanding to the disciples of the Lord. Even the wise men of Greece and Rome regarded the system of Christianity —as it was called—as a mass of nonsense, absolute foolishness; they could not understand it in any other way, and that caused Paul, the Apostle, to write a very earnest letter to the Saints at Corinth, warning them to hold to the spiritual blessings which they had received. In the course of the letter he said to them:

"For the preaching of the cross (and by the 'cross' he meant Christianity, the doctrine of Christ, the gospel as distinguished from the doctrines of men and as distinguished from the Mosaic law) is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? * * * For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the

power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." And the purpose of all this is set forth in a verse a little lower down in the chapter, "That no flesh should glory in his presence." I have quoted to you from the first chapter of the First Epistle of Paul to the Corinthians.

The Jews, many of whom were in transgression, had come to look upon the Messiah as an impostor, and to them the coming of the Christ was a stumbling-block; but to the Greeks—by which term the Gentiles are understood, for in the New Testament it includes Romans as well as Greeks proper—who boasted of their various fields of learning, the teachings of the Christ were thought foolishness; but Paul refers to ancient Scriptures and says, "It is written"; and what is written?

In a prophecy relating to the last days—the whole tenor of the 29th chapter of Isaiah shows that reference is made to the days in which we live, the days immediately preceding the coming of the Christ in His glory—having referred to the bringing forth of a book, which we believe to be the Book of Mormon, and to the fact that this book would be delivered to one that is learned. Isaiah continues thus to voice the word of the Lord:

"Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth and with their lips do honor me, but have removed their heart from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

That is a very great work and a very great wonder, for we believe when we have ascertained a scientific law—as we think, perhaps, that we have done—that we understand it to the depths, and that we cannot be mistaken, realizing that there are other laws, perhaps, which we do not understand—and the marvelous work and wonder that should be wrought in the last days was that the wisdom of wise men should be brought to naught and the understanding of prudent men should be hid. Have we lived to see that day or not? Let us consider a few instances.

You remember August, 1914? Will that date ever be forgotten? Not while men read history. It was the month at the beginning of which the great war-wave burst its bounds, the wave deep and red, awful and fiery, that has been rolling on and on from that day to this, with no immediate prospect of its being checked. A very few months before that time there stood in the pulpit of the great

Tabernacle in Salt Lake City one of the wise and prudent men of the world, one whom the universities have been delighted to honor; a doctor of science, of philosophy, of law; a man who for many years was the honored president of one of our really great institutions, and who was then made its chancellor; a man who has done much to spread the propaganda for peace; this man, in the Tabernacle pulpit, a few months before August, 1914, presented some results of his investigations and calculations, and this was his conclusion:

"As thus shown, the affairs of the nations are so closely interwoven, inter-related, that we cannot strike at one nation without injuring the others. The commerce of the nations is so intimately related that it is impossible there can ever be another great war. Man claims that he has advanced beyond that manner of argument. There may be what we call civil uprisings, internal disturbances in this country or that, as we have already now in Mexico, but war between any of the great powers is absolutely impossible. Why, if the King of England, the Czar of Russia, the Kaiser of Germany, or the head of any other nations or nation, through its representative body, should declare war, the bankers would rise and veto the declaration; they would say it is impossible, we cannot permit it."

He went on further and pointed out how great was man's relative command of the elemental forces, what terrible engines of destruction could be brought to play in warfare, and that if war broke out under present conditions, it would mean annihilation, practically. He repeated, "There cannot, and therefore there will not be another great war in human history. We have seen the last, thank God." Who was the wise man and the prudent? David Starr Jordan, long-time president of Stanford University, and now its honored chancellor, was the wise man and the prudent who made that declaration, and as I think of it I read, "For it is written I will destroy the wisdom of the wise and will bring to naught the understanding of the prudent." What of the calculation that the wealth of the world would not maintain the conflict more than a few weeks at most? The calculated expense has been more than trebled, and still the war goes on.

Remember always that not one jot or tittle of the words of the prophets, spoken under the inspiration of the Lord, shall come to naught or fail of fulfilment. But those to whom Paul wrote were very apt to be self-important and therefore he very definitely and somewhat severely in his arraignment said, "Where is the wise?" In other words, bring out your wise men and let us hear what they have to say. "Where is the scribe?" We would say to-day, "Where is your professor, your doctor, your investigator, who knows all about all these things?" Let him come out and declare himself, and he will find God to-day, as in days gone by, can make foolish the wisdom of men. Again and again we find we need the

correcting influence of the prophets in order that the wise men may be kept from going too far away from the truth. "It just required a sign," said Paul. "They will not believe Jesus is the Christ unless given a sign." They were calling for signs during His lifetime, and are still calling for signs; and Christ crucified was a stumbling-block unto the Jews, and a mass of foolishness unto the Greeks.

There is, and ever will be, a war which has involved every child of God, and that is the war between good and evil. I repeat, it began in the beginning and will endure to the end of the world. There are some engaged in this war who are well armed and prepared to meet their foes, the powers of darkness. They may not be armed with sword or with bomb, shell or shot, nor with submarine or torpedo, but they have armed themselves with the sword of truth, with faith in God and devotion to Him and to His work. Those who have been thus armed and equipped for the great struggle, will be the victors.

"BESIDE the colossal task of industrial mobilization that faced the United States with its entrance into the war, the problem of raising an army of a million or even seven million men is comparatively simple. Already we have been able to mobilize a great army without material disruption of any phase of our national life: but in order to effect the industrial mobilization necessitated by our entrance into the war we have been compelled to revolutionize our whole industrial scheme. This revolutionizing process is still in progress: probably it has only begun. The war has brought a strain on the industrial fabric of every country that even the most far-sighted statesmen and economists had not foreseen. Everywhere the *laissez-faire* system broke down completely. Competitive individualism, in the processes of production and distribution, which apparently served well enough in times of peace, failed woefully under war conditions. In country after country the governments were compelled to step in and scrap the old systems of free competition, to co-ordinate the whole machinery of production and distribution under government control.—*Century.*

FROM THE MISSION FIELD.

Branch Conference.—A report from the Bolton branch, Manchester conference, states that two successful sessions of a conference were held on Sunday, June 9th, 1918. Superintendent John Risely conducted the Sunday-school session, at which a pleasant program was rendered. President William Partington presided at the evening meeting, with President Lester F. Hewlett and Elder

Evan O. Perkins as speakers. Solos were rendered by Sisters Venables, Morne, and Purcell.

District Meeting.—A district conference was held at Burnley, Liverpool conference, on Sunday, June 9th, 1918. President George F. Richards of the European mission, and President David A. Owen and the elders of the Liverpool conference were in attendance. The two services held were well attended from the surrounding towns. The speakers made plain many principles of the gospel, and the importance of obeying them while persons are young. The Spirit of the Lord was manifest in rich abundance.

Baptisms.—On Sunday, June 9th, 1918, a baptismal service was held at Burnley, Liverpool conference, when seven souls were initiated into the fold of Christ. Elder Walton E. Bodily officiated. Immediately after being baptized they were confirmed members of the Church.

At "Deseret," 152 High Road, London, N. 15, on Saturday, June 7th, 1918, a baptismal service was held. The candidate was from the South London branch, and was baptized by Elder Oliver G. Ellis, and confirmed by President James Gunn McKay in a meeting that was held soon after.

On Sunday, June 9th, 1918, a baptismal service was held at Hamilton, Scottish conference, when seven converts were added to the fold. President Leslie T. Harper and Elder William D. McAlister officiating. Later in the afternoon a cottage meeting was held, at the home of Brother Robert O. Graham, Stonehouse, where the new members were confirmed.

DIED.

IBBOTSON.—On May 30th, 1918, Sister Mary Purcell Ibbotson, of the Wigan branch, Liverpool conference. Deceased was born May 1st, 1889, at Salford, Lancashire; was baptized December 17th, 1911, by Elder O. H. Grimmet, and confirmed the same day by Elder Herman J. Wells.

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LIVERPOOL:

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